

Target Values in the History Course Curricula during the Republican Period

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Abstract

No matter what the era is, history lesson is one of the leading of the courses that will provide the nations to comprehend the awareness of being a nation. For that reason, history education and teaching is permanently essential. History is the lesson that provide the nations to adapt the values they have, sustain these values through the awareness of protection and provide nations not to lose these, and help people understand the past and present. History has constantly protected its significance due to providing people to make inferences from the experiences, obtain some values, transfer the human values, and proving the negative behaviors such as injustice, malignancy, and wrong and positive behaviors such as justice, honesty, correct and goodness. For that reason, in this study, history lesson curriculums in Turkey were investigated in terms of the values, and the values required to be provided to the students in these programs were determined. Although the history lesson was taught through a program understanding without a specific purpose until 1971, some of these values were noticed to be provided during this period. Since 1971, it could be noticed that the values expected for the students to acquire have been included in purposes section of the history lesson in all history curriculums and program changes. National unity and solidarity is the leading of the values required to be provided, and the values related to a human model constitutional order aims to be raised has also been noticed to be included in all these curriculums.

Keywords: history curriculum, history teaching, values, values education, education

1. Introduction

The concept of social sciences including history appeared in the 18th century when people wanted to expand their knowledge of the world and nature in a way to include the society. Social sciences internalised the overall definition of science that also incorporate history. During the 19th century, it applied the scientific methodology of examining nature to human problems.

Different educational systems exist which take their sources from cultural values of societies and social facts: 1) The system that opposes the traditions, and is progressive. 2) The system that aims to reveal the invariable roots of education starting from the early ages, and to germinate these roots. 3) The system that accepts that former theories had a sound basis with reference to the principle of the continuity of civilisation and culture. A system demonstrates the quality of education. The objectives it sets and the programs it proposes to achieve these objectives determine the contents of history education. History, as an indispensable part of the education system, had an important place within social studies curricula during the 20th century. History that is assumed to play a key role in the transfer of cultural heritage maintained its importance in most countries including the United States as the country where the interdisciplinary social studies tradition emerged, except those countries like England with a single disciplinary curriculum (Hoca, 1995, p. 10), which this is also valid for Turkey. History is the branch of science that focuses on events in the past. It informs us about wars and peace, catastrophes, discoveries and inventions, changing lifestyles of people over time, and the organisations they formed. There is no doubt that history is also quite important in terms of citizenship education. This is because students would have the opportunity to learn the history of both their own countries and other countries through instructional activities on subjects in history. Moreover, the transfer of cultural heritage to new generations, which is a crucial objective of citizenship education, can be achieved in this way (Öztürk, 2006, p. 41). History teaches us how past events and situations were, introduces people and ourselves, and shows how they would be in the future. At the same time, it fulfills a highly spiritual role thanks to the quality of what is told without

attempting to provide moral education with intentional jokes. It is the most important course in raising moral consciousness of the sense of community, and promoting patriotism (Bernheim, 1936, p. 62). History is a science that aims to make individuals recognise themselves, their abilities, interests, attitudes, beliefs and values, adopts the scientific thinking method, and examines human life and behaviours (Paykoç, 1991, p. 179). The primary virtue of history is to be a tool for the idea of culture. This is because the history course covers many societies, it prepares individuals to understand and accept all sorts of customs. The knowledge that the developments of past times teach describes the process of changes observed in people with the changes in customs and renewal of generations. Transferring citizenship is the oldest and the most common approach to teaching social studies and history. The overall objectives of these courses include maintaining the continuity of the current situation by inducing the teachings of the society's basic institutions, values and beliefs (Langlois & Seignobos, 1937, p. 310). In the social studies course, the subjects through which such a transfer can be achieved are those of history. By means of history subjects, students learn about the past, and adopt cultural, national, traditional and democratic values.

History education should not be seen as a show of strength and values, but as a goal and process towards teaching individuals many values to develop human skills and abilities. For this reason, history education needs to be regarded as within a system that helps comprehending the current reality and making interpretations about the future, rather than a mere series of knowledge that relates to past events. History education is an individual issue since it forms personality, values and abilities in individuals, a social issue because it fulfils the functions of maintaining, developing and renewing social values, and a national issue as it is the most effective tool for nationalisation. Therefore, history education must be more comprehensive than merely "providing children a set of information, and forming certain feelings and thoughts in them" (Hoca, 1995, pp. 21-23). History education basically has three objectives. Firstly, it has to present some information that is based on traditions and that an honest person should know about his/her past. Secondly, students would ascertain their place based on the society they live in, and understand that this society does not only consist of today's society, but goes back in the historical process. Thirdly, history education accustoms students to a way of thinking that is inductive and also objective, not deductive and analysing, which is provided by only few other courses (Dance, 1969, p. 65). In fact, the most important objectives of history education include promoting empathy to all human activities, making individuals understand what they owe as a member of the human race and their duties for the future, enabling the comprehension of society-individual relationship with examples and fair education, and helping the internalisation of high-level human values (Özbaran, 1992, p. 100).

History studies give individuals the opportunity to expand their knowledge. In this way, these studies develop their experiences and perspectives, and enhance their experience of doing research on another time period, imagination and understanding by having different habits and values. Historical consciousness should initially be raised in young individuals because it is only history that gives individuals the opportunity to do research about social issues in terms of time (Fitzgerald, 1983, pp. 83-84). History education is important and necessary due to being a vital part of the cultural heritage, making students good citizens and loyal supporters of the nation, and integrating the society (Nichol, 1996, pp. 3-4). Through history education, a connection is established between the past and the present, and thus, it strengthens the ties between generations even more. In the history course, students also gain the citizenship consciousness. The legal and political principles of the country are taught to individuals who are aimed to have this consciousness. Values such as the good of the public, individual rights, justice, equality, diversity, honesty and patriotism are included within citizenship education. Citizenship education is comprised of the knowledge, attitudes, beliefs, behaviours and values that are suitable to the political and legal system of the country. It is traditionally presented in the social studies and history coursebooks (Kirschenbaum, 1994, p. 23). The history course teaches how citizenship education was practised throughout the history. It is of significance that citizenship education, moral education, personality education and values education are provided within the history course. Due to its importance, values education should be given within the history subjects starting from the elementary school level. As Ülken (2014) also indicates, this is because all psychological competencies of children develop in elementary school. Here, children take the foundations of their knowledge, their personality is formed, and thus, they should receive moral education at this level. High school education would provide them all pieces of knowledge that makes them intellectuals throughout their lives. In this way, the knowledge they would gain at high school would be built on a strong background.

2. Method

The study is a descriptive work carried out to find how education of values works in history programmes and national education community decisions in Republic Period of Turkey, besides carrying out document analyses. Second national education community decisions in which republic period history programmes and decisions taken about history were examined. As in indication of Yıldırım and Şimlek (2008), documanet can be gained through examination without any need of observation and information interview about the branch research done. Researcher makes saving of the time and source, with the help of that, it is necessary to decide on which document is important and can be used as data source by looking at the research topic. In this research, phenomenon examined in scope of document analyses and written documents including information about events were analysed as a result of the examination of documents, the subject of which values should be given and the aims of values of educations were indicated in history programmes and community decisions by doing content analyses.

3. Findings

3.1 *Values Education in High School History Course Curricula and Decisions of the National Education Council*

There are procedures that create opportunities to the society for participating in the decision-making process with other groups, but at the same time inform the society about alternative programs of values education. These procedures focus on the objective formation step of curriculum design. There are many mechanisms to classify target groups, and among these, the most effective one is the Delphi technique. In this technique, representatives of different social groups come together with teachers and administrators. Each group is presented the educational objectives related to values, and a justification is provided for each objective. This mechanism requires the formation of many objectives. There are strategies to be used to form a list of objectives for values education. These strategies include combining the statements related to values in the guidelines of the ministry and the local curriculum documents, reducing the list by finding the similarities and differences among these statements, and put them into an order within a developed curriculum. If all these processes are followed, the social consciousness will be embodied as a participant in the decision-making process related to values education (Ross, 1978, pp. 179-180). In the pre-republican period, when the "Ministry of Public Schools" (Mekatîb-i Umumiye Nezareti) was founded in 1846, practices related to education started to speed up. A regulation about elementary education was published on 8 April 1847. In this regulation, the objectives of elementary education, courses and the instructional process were described. In 1891, the curriculum was expanded to include different types of courses. In 1904, the history and geography courses were excluded from the curriculum, and following the proclamation of the second constitutional era, these courses were re-introduced. In the years 1924, 1926, 1936, 1948, 1962, 1968, 1971, 1982, 1998 and 2005, significant changes of curriculum were made. Minor changes were also observed in the curricula between these years. In the Republican period, curriculum changes were made related to the history course, and the class hours were increased. However, changes were again made in the middle school and high school course curricula in 1930. With the foundation of the Turkish Historical Society (1931), the subjects prepared by this organisation for history coursebooks were included in the history curricula. In these curricula, the superiority of the Turkish race and the claim that the Turkish civilisation was a cradle to all other civilisations were dominant (Sakaoğlu, 1992, p. 68). In this process, the coursebook subjects prepared by the Society for the Study of Turkish History were regarded as the curriculum objectives. The objectives of the coursebook "History IV" prepared by the society in 1931 are as follows:

- 1) To educate nationalist, populist, revolutionist and secular republican citizens,
- 2) To make elementary education widespread in reality (In 1931, elementary education was decided to be provided to all Turkish children at state schools) and teach how to read and write to even shepherds living in mountains,
- 3) To educate new generations mostly practice-based in all educational stages, and in a way to gain real morality and merits based on freedom and order, rather than the morality rising from the fear of the world and after death punishments,
- 4) To move the Turkish nation to the furthest point based on these principles, and make the Turkish youth achieve these objectives required by the sensibility of being a Turk in the shortest time possible (Sakaoğlu, 2003, p. 200).

In the 2nd meeting of the National Education Council, the issues discussed were improving values education at schools, and examining history instruction for Turkology education in terms of methods and means. Moral

education, first language teaching and history instruction were regarded as three sensitive issues. It was stated that history curricula were not suitable to students' levels, and the existing subjects did not encourage students to thinking, and did not promote national feelings and develop personality (Sakaoğlu, 2003, p. 249).

In the 2nd meeting of the National Education Council, the closing report accepted consisted of the following items:

- 1) Examining the methods and means of history instruction in Turkology education,
- 2) Stating the views on the improvement of high school history coursebooks,
- 3) The history curricula and coursebooks in elementary and middle school levels were not suitable to the level of children,
- 4) Adding historical reading texts to books,
- 5) Emphasising the national history,
- 6) Selecting middle school and high school history teachers among individuals who graduated from teacher training programs in these areas,

In addition:

- a) The aim of moral education,
- b) How an ideal Turkish child should be like,
- c) The basic social and individual principles of Turkish morality,
- d) The measures that should be taken for moral education in and outside of schools were accepted in the report.

For the first time in a meeting of the National Education Council, history education and instruction were mentioned in detail in the second meeting held on 15-21 February 1943. The agenda of the 2nd meeting of the National Education Council also included the following issues:

Improving moral decency at schools, specifying the social and individual principles of Turkish morality, deliberating about the measures that would ensure the realisation of these principles in elementary and middle schools, applying the same principles to vocational and technical schools, examining the sociology and morality course curricula in high schools in terms of these principles, and teaching the higher education youth the commitment to moral principles. Significant steps were thus taken with regard to history instruction and values education (http://ttkb.meb.gov.tr/meb_iys_dosyalar/2014_09/05093852_2_sura.pdf).

Studies on education and instruction increased, and various policies started to be developed with the Republican period. The history course was also affected by these efforts, and changes and additions were made to the history curricula. However, objectives and explanations related to the history course were not included in curriculum studies. Only the subjects that would be covered in each grade level were provided. The emphasis of these subjects were mostly on civilisations and the cultural history of countries. In addition, developments that occurred after the French Revolution such as democracy and human rights were also covered (High School Curriculum, 1956, pp. 11-27). The curriculum of 1956 was maintained as is in the history curricula published in 1957 and 1970. This curriculum was changed in 1971. In the decision of the Head Council of Education and Morality (no. 8) on 11.01.1971, the justification for the curriculum was that the national history and national culture as being the main factor in education a Turkish citizen were above all other values.

In this curriculum, the objectives of history education and the behaviours it teaches were mentioned. In this way, the objectives of the history course were specified in a curriculum for the first time. The objectives related to values were as follows:

Item 1: ...reinforcing national consciousness in students.

Item 2: ...helping students comprehend the value of our heritage of culture and civilisation, and enhance their culture.

Item 4: ...making students understand the value of democracy and freedom, and while doing this, raising their awareness for maintaining national unity, defending democracy and ensuring progress.

Item 5: ...stating that there are human duties for our national within the family of nations, making them appreciate that people and nations need each other, and common problems can be solved with mutual

good intention and common efforts, and thus, developing the spirit of cooperation and the sense of responsibility.

Item 6: ...educating them in a way to have a personality to consider any sacrifice for being beneficial to their nation and homeland.

Item 8: Strengthening their feelings of national unity, solidarity and loyalty within the nationalist understanding of Ataturk, while ensuring that they learn to show respect to others' views, beliefs and rights.

Item 9: ...educating citizens who can choose the most suitable ways for the benefit of the nation and homeland, have a decent personality, believe that our national, material and moral resources should be preserved and evaluated as the nation, and form habits in this respect.

Item 10: Making them aware of the value of fully understanding Turkish revolutions and principles, and teaching them how to maintain and enhance these.

Item 11: Making students understand the intelligence of the Turkish nation, its diligence, sacrifices, love of science and art, and helpfulness, by providing examples from the history (Journal of Announcements, 1971, pp. 17-18).

In the following years, another significant change made in the history curricula was the introduction of the courses "Turkish Revolution and History" and "Revolution History of the Republic of Turkey" with the decision of the Head Council of Education and Morality (no. 76) on 27.04.1981. Twelve items were specified as the objectives of the courses: Those who were related to values were as follows:

Item 6: Making students comprehend under what conditions and how the Turkish nation formed a civilisation with all of its organisations and values.

Item 10: Forming the knowledge and behaviours in students that are required by the democratic order, by examining the development of our democratic life.

Thirty-five items were included in the explanations section of the courses: The explanations about values among these items were as in the following:

Item 3: While mentioning Ataturk's personal characteristics, his special qualities and abilities such as his love of the homeland and nation, courage, far-sighted thinking, patience, diligence, sacrifices, honesty, humbleness*, faith and are indicated...

Item 11: It is particularly emphasised that the nationalism principal does not have a chauvinist understanding.

Item 13: With regard to the secularism principle, it is explained that it is not about not having a religion, Ataturk's respect for Islam is described with his own words: It is especially pointed out that he was against fanaticism, obscurantism, bigotry, fallacies and manipulating religion.

Item 15: ... It is avoided to discredit any period of the Ottoman State that form a considerable proportion of the Turkish history, as well as any negative criticisms by making generalisations that include the Turkish elders in the Ottoman period whose services to the culture and civilisation cannot be denied, without giving any chance to separate Ataturk of the Turkish nation from his past.

Item 16: The value that Ataturk attributes to the Turkish history and culture, and his respect on the untouched traditions and customs of the nation are indicated.

Item 17: How Ataturk changed the flow of Turkish history, and that he provided the Turkish nation opportunities for progression and enhancement based on its values and strength and in accordance with its desires are narrated.

Item 18: ...Students' awareness is raised with regard to the value of independence, national sovereignty and democratic administration in the structure of the Republican regime that is Ataturk's biggest masterpiece so as to preserve national unity, keep democracy superior and enhance it (Journal of Announcements, 1981, pp. 689-694).

According to the decision of the Head Council of Education and Morality (no. 156) on 19.11.1982, the following values were included in the objectives of the High School History Course Provisional Curriculum:

- 1) ...To teach and make students understand the importance of the Turkish nation in the world history, its honourable past in the family of nations, services to the humanity, and key role in the world culture and civilisation;
- 2) ...To make students realise that they have the responsibility of being the children of a great nation that has a long history, give them hope and confidence for the future, encourage them to make effort and sacrifices to take our national culture above the level of modern civilisation;
- 3) To make them understand the fact that Ataturk's principle "Peace at home, peace in the world" and our country's independence can be maintained only by not allowing the disruption of our national unity and by being strong;
- 4) To show them the abilities of people who dominated historical events such as courage, sacrifice and heroism;
- 5) ...To present students not only national side of Ataturk and other Turkish leaders, but also their universal sides, indicate that there are human duties brought to our nation, and awaken their feelings of love, respect and service to the humanity;
- 6) ... To make them comprehend the value of our national independence and democracy, and teach them the behaviours and consciousness of protecting our homeland and national unity, and valuing national interests and democracy;
- 7) ...To form a personality in students so that they evaluate world problems properly, can suggest solutions for problems rather than creating them, and are bonded with our national, spiritual and material resources at heart (Journal of Announcements, 1982, p. 484).

Item 10: ...Students are imbued with values such as national independence and democracy (Journal of Announcements, 1982, pp. 484-485).

The most significant development regarding the specification of objectives for values in school courses in Turkey is the social studies curriculum accepted by the Head Council of Education and Morality on 21.11.1983 (decision no. 215). In this decision, *the characteristics of Turkish people* were specified as follows:

- a. Turkish nation is intelligent: ...they fully and adequately understand what they read and are told.
- b. Turkish people are industrious: ...Turks do not like idleness, and evaluate their free time with useful activities.
- c. Turkish people are honest and side with honesty: They do not like falsity, and deceiving others... They are the people of their words... They do not have their eyes on other people's property.
- d. Turks are courageous: ...they keep their words, stay with the truth, do not like falsity and greed, and do not fear of anyone. Turks... risk death for their homeland, nation and flag without any hesitation.
- e. Turks are tolerant: They are tolerant even to invidious attitudes... They do not just get angry suddenly. Neither do they like dissensions.
- f. Turks love to help others: They help orphans, the poor, elders, the sick, and those unfairly treated.
- g. Turks are hospitable: They greet guests warmly, and do not hesitate to serve them whatever they have.
- h. Turks are clean.
- i. Turks show respect to elders, and love and protect children.

After having specified the characteristics of Turkish people, the curriculum then explained the ties that bind them together. In this regard, those that make reference to values included the following:

- a. We live on the same land: ...We love this land more than anything. Protecting it even at the expense of our lives and blood is our biggest duty.
- b. We share a common culture: Our traditions and culture are the same...
- c. We happen to be united in a common country: ...Our primary goal is to be wealthy, happy, honourable and safe all together...
- d. We share a common history: ...Our ancestors had been neighbours, fellow townsmen, and brothers in arms for centuries. They laughed together and shared their sorrow.

e. The symbol of our unity was our flag. Flag is the symbol of a nation's honour, unity and solidarity. It means respect to the flag, our homeland, nation and ancestors (Journal of Announcements, 1984, p. 4).

The curriculum of the course "Islamic History I" that was among the elective courses in high schools using the "Course Passing and Credit Management" was accepted by the Head Council of Education and Morality with its decision on 28.08.1992 (no. 264). In the objectives of this curriculum, the following items were specified with regard to values:

Item 1: To make students understand the political, social, cultural and economic history of Islamic countries and societies, and their importance,

Item 4: To make students comprehend the effects of religion and religious views on social structures,

Item 5: To make students comprehend the effect of religious attitudes and behaviours on the historical events (Journal of Announcements, 1992, p. 737). Five items were included in the explanations section: No explanations related to values were provided in the Islamic History I curriculum although there were five items in this section. With the Head Council's decision on 09.02.1993 (no. 47), the curriculum for the courses History 1-2 were accepted. Different from other curricula, an "Introduction" section was included in this curriculum, and this section provided explanation regarding history and historians. It was stated that the curriculum was prepared after three years of work. Twelve items were presented in the overall objectives section: It was seen that none of these items were related to values (Journal of Announcements, 1993, pp. 69-70). The history curricula of the Republican period focused mostly on political history. However, it was seen that these curricula also aimed to teach values as specified in the sections of objectives and explanations. In order to teach values, topics that describe social events and raise cultural awareness, in addition to political history, should be covered more widely than existing status.

The overall objectives of the history courses designed based on the constructivist approach included the following:

- * ... To encourage students to be willing to live secular, democratic, national and modern values,
- * ... To ensure that students take responsibility in maintaining and improving the cultural heritage,
- * To make students understand the formation of national identity, the elements that constitute this identity, and the necessity to protect the national identity,
- * ... To make students understand the importance of national unity and solidarity,
- * To make students understand the role of the Turkish nation in the development of the world culture and civilisation, and its services to humanity,
- * To promote sensitivity in students regarding the protection and development of basic values such as peace, tolerance, mutual understanding, democracy and human rights,
- * To enable students to interact with different cultures by adhering to their own cultural values,
- * To teach students the values of diligence, being scientific, loving art, and aesthetics by doing historical research on our cultural heritage that might be concrete or not (MEB, 2007; 4 & MEB, 2008).

By means of these objectives, it was aimed to teach students certain values.

In the curricula mentioned above, the national education system specified the type of citizens that it wanted to educate. Accordingly, among the primary objectives were educating citizens who have national and universal values, know their traditions and customs, protect their culture, and understand the importance of democracy. In particular, with the inclusion of objectives to the history course in 1971, the aim of the course could be clearly seen because what should be done in a course without objectives may not be fully understood.

As is seen, the values and behaviours that started to be emphasised in the history course curricula are as follows:

Values and Behaviours Expected Students to Gain According to the Coursebooks Prepared by the Society for the Study of Turkish History:

- ✓ To educate nationalist, populist, revolutionist and secular republican citizens,
- ✓ To educate new generations in a way to gain real morality and merits based on freedom and order, rather than the morality rising from the fear of the world and after death punishments.

Values and Behaviours Expected Students to Gain in the History Course According to the Decisions of the National Education Council:

- ✓ To promote national feelings and character,
- ✓ To emphasise the national history,
- ✓ To raise the ideal Turkish child.

Values and Behaviours Expected Students to Gain in the History Course According to the "History Curriculum to be Implemented in Four-Year High Schools" Accepted by the Head Council of Education and Morality on 23 October 1956 (Decision no. 185):

- ✓ To lecture about the abolition of superstitious customs and traditions,
- ✓ To cover the developments regarding democracy and human rights.

Values and Behaviours Expected Students to Gain in the History Course according to the Head Council of Education and Morality on 11.01.1971 (Decision no. 8):

- ✓ To accept the national history and culture above all values,
- ✓ To promote national personality and consciousness,
- ✓ To make students understand the value of our heritage of culture and civilisation,
- ✓ To understand the value of democracy and freedom, and while doing this, be aware of maintaining national unity, and defending democracy,
- ✓ To develop the spirit of cooperation and feeling of responsibility,
- ✓ To make any sacrifice to be beneficial to their nation and homeland,
- ✓ To show respect to others' views, beliefs and rights,
- ✓ To strengthen the feelings of national unity, solidarity, and loyalty,
- ✓ To educate citizens who can choose the most appropriate ways for the benefit of the nation and homeland, and protect the national, material and spiritual resources.

Values and Behaviours Expected Students to Gain According to the "High School History Course Provisional Curriculum" Accepted by the Head Council of Education and Morality on 19.11.1982 (Decision no. 156):

- ✓ To arouse the feelings of love, respect and service to humanity,
- ✓ To comprehend the value of our national independence and democracy, and acquire the behaviours and consciousness of protecting our homeland and national unity, and valuing national interests and democracy,
- ✓ To be individuals who can offer solutions to problems by acting with common sense, and are bonded with our national, material and spiritual resources at heart,
- ✓ To have the consciousness for protecting values such as national independence and democracy.

Values and Behaviours Expected Students to Gain According to the "High School Institutions History Curriculum" Accepted by the Head Council of Education and Morality on 08.07.1983 (Decision no. 108):

- ✓ To comprehend the value of independence and democracy, and protect our homeland and national unity, and value national interests and democracy,
- ✓ To educate citizens who have confidence in the future of our nation, have adopted moral values, have the understanding of freedom, democracy and national consciousness, are intellectuals and determined to take responsibility,
- ✓ To continue having virtues such as diligence, courage, overcoming difficulties, making sacrifices, and honour,
- ✓ To have the consciousness of protecting our national independence and democracy,
- ✓ To understand citizenship duties, have the homeland and republic, and follow the law and order,
- ✓ To attract students' attention to the fact that old monuments and artefacts are historical documents and it is a national duty to protect them from destruction.

Values and Behaviours Expected Students to Gain in the History Course according to the Curricula Prepared Based on the Constructivist Approach:

- ✓ To keep secularism, democracy, and national and modern values alive,
- ✓ To take responsibility in maintaining and improving the cultural heritage,
- ✓ To understand that the national identity should be preserved,
- ✓ To understand the importance of national unity and solidarity,
- ✓ To be sensitive about the protection and development of basic values such as peace, tolerance, mutual understanding, democracy and human rights,
- ✓ To get to know different cultures while being loyal to their own culture,
- ✓ To acquire values such as diligence, being scientific, love of art, and aesthetics.

4. Results

The Turkish nation has been known to have strong feelings of justice and been committed to this value throughout the history. The following statements regarding the personality of Turks can be found in the history books in Turkey: robustness, courage, determination, heroism, following the rules, assertiveness, combativeness, dauntlessness, diligence, virtuousness, goodness and honesty. It should be noted that if the history course becomes only about describing heroes and feature only the leaders in the forefront, it will not achieve its objectives. The history course should be able to convey certain values to individuals by mentioning negative aspects of the past as well, and making them use reasoning. It can be argued that the history course mostly achieved its objectives with respect to promoting students' consciousness of democracy, and teaching the importance of secularism and republic as well as the value of national sovereignty. In order for the Turkish nation not to come to the edge of disruption and destruction again, and for our future to be bright and safe, Ataturk wanted our children and youth to be raised better, as being more conscious, intelligent, brave, constructive, and with national morality and personality. Besides, Ataturk attributed a great value to the protection of the national sovereignty acquired after great struggle. This is because national sovereignty is the victory of national self, national morality, character and consequently national unity, and it is the national spirit. National understanding, harmony, cooperation are the sources of peace and safety. National sovereignty is the guarantee of anything that belongs to the nation, material or spiritual (Akyol, 1990, p. 4).

The new generation who grows up with the love of history learns thinking freely, developing their power of sensing and interpreting, expanding their cultural level, gaining a personality and confidence, avoiding the bad, and doing the good. The national self can be preserved and reinforced, moral values are adopted, and social development is ensured, by conveying the cultural heritage to young generation who are the warranty of the future through history education. The history instruction at schools should be in the form of "national history instruction and national consciousness education". As a matter of fact, all nations that have a good education system do this. The morality of a nation is not a pack of principles prepared behind a desk, but a system developed over the history. That is why the best way to teach students the morality of their nation is to present it within history. Tales, novels and stories should usually be about historical events, and the basic values of national morality should be presented here in the form of events to children (Güngör, 1998, p. 168).

History course is observed to maintain its status as the most important course in educating generations who would protect this heritage. In students' forming citizenship consciousness, the role that falls to the history course should be fulfilled. History is full of the living examples of heroes who go to death for their beliefs. History is a continuous course that narrate the faith in the destiny of the homeland and the sacrifices made for it.

For the question "What good does the history course do?" in the maturity exam administered in France in 1897, 80% of the students provided the answer "It serves as promoting patriotism" (Ch.V.Langlois-Ch.Seignobos, 1937, p. 320).

As Ulusoy (2007) states, students' acquisition of the following outcomes by means of the history course can be regarded as a positive effect:

- ✓ Understanding the fact that Ataturk's principle "Peace at home, peace in the world" and our country's independence can be maintained only by not allowing the disruption of our national unity and by being strong,
- ✓ Learning the abilities of people who dominated historical events such as courage, sacrifice and heroism,

- ✓ Learning not only the national but also universal sides of Ataturk and other Turkish leaders,
- ✓ Having the feelings of love, respect and service to humanity,
- ✓ Learning the movements of sovereignty, democracy and nationalism, independence struggles and sacrifices made for this cause,
- ✓ Understanding the value of national independence and democracy,
- ✓ Protecting our homeland and national unity, and valuing national interests and democracy,
- ✓ Being able to evaluate home and world problems,
- ✓ Being able to explain the services of Turkish elders in terms of political culture and civilisation history,
- ✓ Having the consciousness for protecting values such as national independence and democracy,
- ✓ Learning the importance of the Turkish nation in the world history, its honourable past in the family of nations, services to the humanity, and key role in the world culture and civilisation,
- ✓ Making an effort to take the national culture above the level of modern civilisation, and affording sacrifices for this cause,
- ✓ Understanding that civilisation is the common property of humanity.

In this regard, it seems that in the history curricula, it is aimed to teach students to be individuals who have confidence in the future of the nation, adopt its moral values, understand sovereignty and democracy, have national consciousness, are intellectuals and determined to take responsibility, protect material and spiritual elements from destruction and passing to foreigners, realise that this is a national duty, love the homeland and democracy, and obey the law and order (Ulusoy, 2007). As a result, although the history course was delivered with a curriculum that did not specify any objectives until 1971, it was seen that certain values were taught in this process as well. In all history curricula and the changes made after 1971, there were values aimed to be taught to students in the objectives sections. These values were mainly national unity and solidarity, as well as the values towards the individual model that the constitutional order wanted to raise. It can be argued that students acquired these values and behaviours to a large extent thanks to the history course. These results are indeed of significance because students are observed to gain the values that are aimed to be provided within the embedded curriculum. The history course seems to have achieved its objective with regard to values. In recent years, it is seen that values education that most developed countries including the United States, England, and particularly Australia try to incorporate in instructional activities and develop would be easier to implement in Turkey. This is because family has survived as an important element of the society in Turkey having a long history has a vital place in providing values education, and protect and maintain the peace and happiness of the society. From now on, the values that are crucial to teach children in the history curricula to be prepared in the future is of great importance as well. The values that should be covered should be clearly specified in the units of coursebooks. Values education and related processes should not be left to the initiative of coursebook authors and history teachers; warnings and explanations to guide teachers and authors should be clearly specified in the curricula. Values such as family, justice, peace, respect to human rights, freedom, helpfulness, love of homeland and flag, tolerance, cooperation, equality, responsibility, virtuousness, honesty, respect and love should be directly presented in the history course.

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